

ZEALOT:
Was Aisha
the wife of
Prophet
Muhamma
d (pbuh)

**only 9
years old
on the time
of
marriage?**

O.K lets discuss this with open mind and logical reasoning...Did Prophet really married Hazrat Aisha (R.A) when she was 9 years old? Also why would a Prophet , that we claim is last messenger and is for all humanity , would do something that is morally wrong in our today's world?

The Hadith regarding the

age of Hazrat Ayesha at the time of marriage, to be 9 is widely held among scholars as a ' Not the Real presentation of facts, quotation out of context, '.

“In the time before Islam, Abu Bakr married two women. The first was Fatila daughter of Abdul Uzza, from whom Abdullah and Asma were born. Then he married Umm Ruman, from

whom Abdur Rahman and Aisha were born. These four were born before Islam.” [5]

Being born before Islam means being born before the Call of Islam, before Prophet Muhammad (pbuh) received the message of Islam from Allah through angel Jibreel/Gabriel.

The life of Hazrat Aisha (Radhiyallahu-Anha) is proof that a woman can be far more learned than men and that she can be the teacher of scholars and experts. Her life is also proof that the same woman can be totally feminine and be a source of pleasure, joy and comfort to her husband, to negate the status of Hazrat Aisha RA by designing a conspiracy against her age, a hadith had

been floated after specific alteration to prove the false claim that she was married with Muhammad SAWW (PBUH) around 9 years of age .

According to the Scholars the hadith reporting Hazrat Aisha's age are "weak". (chain of specific narrators not verified)

There is material from both the hadith writers (Sahih and Muslim) and earlier Islamic histories suggesting Aisha must have been much older than nine when married.

1) According to the generally accepted tradition, Aisha was born about 8 years before Hijrah(Migration). However, according to another narrative in Bukhari (Kitaab al-Tafseer) Aisha is reported

to have said that at the time
Surah Al-Qamar, the 54th
chapter of the Qur'an , was
revealed, "I was a young
girl". The 54th Surah of the
Qur'an was revealed nine
years before Hijrah.

According to this tradition,
Aisha had not only been born
before the revelation of the
referred Surah, but was
actually a young girl, not
even only an infant at that
time.

So if this age is assumed to be 7 to 14 years then her age at the time of marriage has to be between 14 to 21.

2) According to almost All the Historians, Asma; the elder sister of Aisha, was 10 years older than Aisha. It is reported in Taqreeb al-Tehzeeb as well as Al-Bidayah wa al-Nihayah that

Asma died in the 73rd year
after migration of
Muhammad when she was
100 years old. Now,
obviously if Asma was 100
years old in the 73rd year
after Migration to Medina,
she should have been 27 or
28 years old at the time of
migration. If Asma was 27 or
28 years old at the time of
hijrah, Aisha should have
been 17 or 18 years old at
that time.

Thus, Aisha – if she got married in 1 AH (after Migration to Medina) or 2 AH – was between 18 to 20 years old at the time of her marriage.

3) The hadith regarding her age has several aspects. First, the Prophet could not have gone against the Quran to marry a physically and intellectually immature child.

Secondly, the age of Hazrat Aisha can be easily calculated from the age of her elder sister Hazrat Asma who was 10 years older than Hazrat Aisha. Waliuddin Muhammad Abdullah Al-Khateeb al Amri Tabrizi the famous author of Mishkath, in his biography of narrators (Asma ur Rijal), writes that Hazrat Asma died in the year 73 Hijri at the age of 100, ten or twelve days after the

martyrdom of her son
Abdullah Ibn Zubair. It is
common knowledge that the
Islamic calendar starts from
the year of the Hijrah or the
Prophet's migration from
Mecca to Medina.

Therefore, by deducting 73,
the year of Hazrat Asma's
death, from 100, her age at
that time, we can easily
conclude that she was 27

years old during Hijra.

This puts the age of Hazrat Aisha at 17 during the same period. As all biographers of the Prophet agree that he consummated his marriage with Hazrat Aisha in the year 2 Hijri it can be conclusively said that she was 19 at that time and not 9 as misinterpreted.

“Ever since I can remember (or understand things) my parents were following the religion of Islam.” [8]

This is tantamount to saying that she was born sometime before her parents accepted Islam but she can only remember them practising Islam. No doubt she and her parents knew well whether she was born before or after

they accepted Islam, as their acceptance of Islam was such a landmark event in their life which took place just after the Holy Prophet received his mission from God. If she had been born after they accepted Islam it would make no sense for her to say that she always remembered them as following Islam. Only if she was born before they accepted Islam, would it

make sense for her to say that she can only remember them being Muslims, as she was too young to remember things before their conversion. This is consistent with her being born before the Call, and being perhaps four or five years old at the time of the Call, which was also almost the time when her parents accepted Islam.

Two further evidences cited by Maulana Muhammad Ali In the footnotes of his Urdu translation and commentary of Sahih Bukhari, entitled Fadl-ul-Bari, Maulana Muhammad Ali had pointed out reports of two events which show that Aisha could not have been born later than the year of the Call. These are as follows.

1. The above mentioned statement by Aisha in Bukhari, about her earliest memory of her parents being that they were followers of Islam, begins with the following words in its version in Bukhari's Kitab-ul-Kafalat. We quote this from the English translation of Bukhari by M. Muhsin Khan:

“Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah’s Apostle visited us both in the morning and in the evening. When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant.”
[9]

Commenting on this report,
Maulana Muhammad Ali
writes:

“This report sheds some light
on the question of the age of
Aisha. ... The mention of the
persecution of Muslims along
with the emigration to
Ethiopia clearly shows that
this refers to the fifth or the
sixth year of the Call. ... At
that time Aisha was of an

age to discern things, and so her birth could not have been later than the first year of the Call.” [10]

Again, this would make her more than fourteen at the time of the consummation of her marriage.

2. There is a report in Sahih Bukhari as follows:

“On the day (of the battle) of Uhud when (some) people

retreated and left the Prophet, I saw Aisha daughter of Abu Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, 'carrying the water skins on their backs'). Then they would pour the water in the mouths of the people, and return to fill the water skins again and

came back again to pour water in the mouths of the people.” [11]

Maulana Muhammad Ali writes in a footnote under this report:

“It should also be noted that Aisha joined the Holy Prophet’s household only one year before the battle of Uhud. According to the common view she would be

only ten years of age at this time, which is certainly not a suitable age for the work she did on this occasion. This also shows that she was not so young at this time.” [12]

If, as shown in the previous section above, Aisha was 19 at the time of the consummation of her marriage, then she would be twenty years old at the time of the battle of Uhud. It may

be added that on the earlier occasion of the battle of Badr when some Muslim youths tried, out of eagerness, to go along with the Muslim army to the field of battle, the Holy Prophet Muhammad sent them back on account of their young age (allowing only one such youngster, Umair ibn Abi Waqqas, to accompany his older brother the famous Companion Sa'd ibn Abi Waqqas). It seems,

therefore, highly unlikely that if Aisha was ten years old the Holy Prophet would have allowed her to accompany the army to the field of battle.

Some references:

<https://archive.org/details/ProphetMohammadWasNotAPedophileNorHeMarriedA9YearOld>

<http://www.smashwords.com/books/view/464327>

